

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 32, Vol. XXIV.

Saturday, August 9, 1862.

Price One Penny.

CONSEQUENCES OF REJECTING THE MESSAGE OF TRUTH.

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Many strange events have at different times transpired in the world, which, previous to their appearance, had given rise to much division in the opinions entertained by mankind as to the probable time of their appearance and the results that would follow their presence. Man, ever watching for progress, and tired of the institutions created by his forefathers, has been continually and anxiously looking forward to the introduction of principles and systems adapted to his ever-increasing wants, guided in his appreciations of those principles by the experience of ages and the stores of knowledge that surround him.

In the contemplation of some of these events, mankind have displayed much wisdom and sometimes much foresight, and when events have transpired which in their nature were calculated to influence society to no small extent, many have been found prepared to meet them and ready to take an active part in introducing and carrying out principles heretofore unknown to the many. Of such, history has many examples, and among these we could cite the names of many good men who foresaw events through the vista of ages, which although they were for other generations to behold, were painted by them in most truthful and unmistakable colours.

No subject, perhaps, has occupied the mind of men to such an extent as that of the final establishment of the Kingdom of God on the earth, and none has given rise to a greater variety of opinions than this. It seems to have been once understood and spoken of alike by the ancients, as the records they have left will show. The kingdom spoken of by them, when viewed in the light in which they represent it, possesses all the beauty, excellency, and perfection that mortals can ask for, and although now misunderstood by mankind, until it has lost with them all power of ever becoming useful and beneficial to man, yet it remains and will continue to remain all that it ever was in worth and usefulness to our forefathers and those now living who view it in the same light.

There has, perhaps, been no time when more erroneous views were entertained by mankind towards the institution of the Kingdom of God than at present, and no time when those professing to regard those institutions in the same light that the ancients did, have met with more opposition and scorn than they have since its establishment in the last days. This is in one way surprising, as the majority of the institutions of which that kingdom is composed are alike to those of our

kingdoms, and consequently, so far as they are concerned, are no particular innovations on mankind, or calculated in any way to introduce any very great changes among the human family; in fact, the kingdom of God as represented by the Prophets and inspired men of all ages is to all appearance a more literal kingdom than the one upon which as a foundation the faith of the Christian world is now resting, and has been centred for centuries past. If innovations or novelties are to be grounds for objections, they certainly exist in the kingdom which at the present time embodies the faith and hopes of the Christian world, and on that ground it is surprising that objections should be raised by them to the establishment of such a kingdom. Moreover, none of the principles taught and advocated by its citizens are in the least opposed to those taught by Jesus Christ and his Apostles, but, on the contrary, are identically preached and practised by them, while those of their persecutors cannot bear the same investigation or comparison. We might reasonably expect to meet with opposition and scorn from men were our principles opposed to or varying in the least from those taught in the Bible, but when we think that all the persecutions which have been practiced against an innocent people for practising true principles have been heaped upon them unlawfully and wickedly, we realize the sayings of Jesus, and take comfort when he says, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven," and also, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the Prophets which were before you." Jesus knew well that his followers would meet with the same treatment from the world for preaching and practising his doctrines, that he himself had met with from them, so he warned his disciples of the same, and gave them the above encouraging words in order to buoy their spirits up when they should meet with persecution.

The Latter-day Saints are blamed for believing in a kingdom having a king at its head, with laws and regulations like other kingdoms, and officers to enact and enforce them, while at the same

time the Scriptures are full of statements sustaining them in their belief, and portraying the benefits which will result to mankind through the establishment among them of that kingdom. Did not Jesus pray to his Father for his kingdom to come and his will to be done on the earth among the children of men as it is done in the kingdom of heaven by the sons of God? and where can we look upon the face of the earth and find a people who are trying to bring about that which Jesus prayed for, and who expect to see him come on the earth to rule and reign over his people in a literal way, unless it be the Latter-day Saints? We know not where to look for such a people excepting we look to them. And we would ask, where did the kings and rulers of the earth first obtain a knowledge of governments and their institutions, unless it were from God himself, who revealed that knowledge to them through his servants the Prophets? The kings of Israel, who were the first ones in the Eastern Hemisphere acknowledged by the Almighty, received their kingly offices from the Priesthood, and were appendages pertaining to the Melchisedek or higher Priesthood. Hence, if there is any true knowledge at the present time among the kings and rulers of the earth, it must necessarily have come from Him, whether it be acknowledged or not. They do not, however, acknowledge God as the author of this wisdom; but all the honour of framing this constitution or that law, is attributed to this or that great man; his name becomes immortalized thereby, and God, who is the great Lawgiver and the author of all good, is ignored and never mentioned.

But although our forefathers entertained the views they did of the kingdom of God, and were diligent in teaching their children to look forward to a time when it would be established in its fulness, their children soon lost sight of the same and opposed its establishment on the earth in the days of Jesus. The very people who were taught to look for him, and over whom he had a right to rule and reign, were the first to oppose him and his followers, and so great was their hatred towards him, that they put him to death and cruelly persecuted his disciples. In a

similar manner the Saints in these last days have met with opposition, and no sooner had the Prophet Joseph proclaimed the establishment of that kingdom, than the same spirit of persecution raged around him and his followers, until like Jesus and all the Prophets before him, he fell a martyr to the holy principles which he had taught and established. But God had a people upon the earth who were anxiously looking forward to a time when the fulfilment of the words of the Prophets concerning that kingdom would come to pass, and who were ready to welcome the glad tidings of great joy—men who could to a certain extent perceive that the signs foreshadowing the coming of the Saviour were being shown, and that the Lord was about to accomplish his wonderful work. Those men received the message of the Prophet Joseph with joy, and thousands with them to-day are made to rejoice because the kingdom of God is once more established upon the earth, and has, in spite of all the opposition it has met with, grown until its followers, who already are many, realize the benefits of its institutions so far as they have been revealed and practically carried out by them. But what has the world gained by persecuting the Saints? Why, the consequence has always been that as soon as a martyr fell, hundreds have arisen after him to only strengthen and more firmly establish the principles he taught, and forward the work which the enemies of truth sought to overthrow.

In this case men, who in many others had displayed considerable wisdom and foresight, have failed to let past experience guide them in recognizing a system of things which, had they embraced it, would have conduced to their happiness and exaltation. They had only to refer to the history of the Jews to find that the rejection of the message sent to them by the Almighty was the

cause of all the numerous and succeeding woes which followed them after this act of disobedience, and to convince themselves that similar evils would befall them if they pursued the same course. This is not only exemplified in the case of the Jewish nation, but with all others unto whom the message of salvation has been sent, and by whom it has been rejected.

And, now, what do we see in the present age? That nation to which the message of warning was first sent in these last days; on whose soil the men who proclaimed this warning laboured and toiled diligently in order to warn their fellow-beings of the purposes of God, and whose escutcheon still remains stained with the blood of the best men God could find to minister to them—that nation to-day is beginning to feel the chastening hand of an offended God, whose wrath is being poured out upon them, and war—civil war, the most vindictive that men can be engaged in, is now wasting away its inhabitants, destroying property to an incalculable extent, and fast bringing the whole nation into a state of misery painful to behold. But although painful, it is naught but the just reward of their actions, and the consequences of their disobedience in rejecting the message sent to them by the Almighty who has decreed vengeance against such.

Will those nations unto whom that message is now being sent, and who now have the privilege of receiving it, act wiser, and learn obedience without having to witness the same evils among themselves? or must the destroying angel also visit and afflict them with those plagues and judgments which Jesus said would befall those nations which would be found fighting against his cause and shedding the blood of his servants? The future only will answer this fully.

"I"—Some writers appear to think that the most interesting topic with which they can entertain their readers is themselves, judging from the frequent use they make of the personal pronoun. Public speakers also, though a great deal depends on the expression of their topics, ought to be very sparing in the use of their *I's*.

A PUZZLER.—"Ma, here's a word in the paper I want to know. What is a homicide?"—"A homicide, child, is one who murders another."—"Well, ma, when Jack Nebb killed our old Tom cat, that was Tommycide, wasn't it?"—"Pshaw, child, go away and don't bother me."

THE SACRAMENT.

BY ELDER J. C. GRAHAM.

The object and importance of this ordinance is not properly valued by the Latter-day Saints as a community, or greater interest and respect would be demonstrated on its ministration in the assemblies of the Saints. We, by assuming the name above applied, should manifest by our appreciation of the ordinances of the Lord's house our indisputed claim to the title. By entering into the body (which literally, of course, means the Church) of Christ, we take upon ourselves his name and the profession which he entertained; consequently our actions should be in consonance with the name and profession which we have assumed. The example and teachings which he has given should be practically adopted by those whose faith and belief are centered in him. Therefore, the Latter-day Saints, who claim to be the literal disciples of Jesus, and whose form of belief is manifestly an example of this, and who entertain and adopt all the teachings of Jesus *without exception*, should be influenced by a strengthened love for the tenets and ordinances of the Gospel. It is too apt to be the case with some who are called Latter-day Saints that they actually lose the love and zeal which are the results of the bestowal of God's Spirit upon their adoption into the Church of Christ, and which in their first works, subsequent to embracing the Gospel, were so apparent. Then it was that they were happy and contented. They were influenced in every action by the spirit of God, and were thereby enabled to progress with the kingdom and become stronger and less liable to be overthrown. But after obtaining a standing in the Church of Christ and the blessings which follow, they grow careless and grieve the Spirit by not bestowing that attention which is required to the ordinances of the Gospel. Among these ordinances is the important one of the sacrament. This ordinance should never be regarded in any other light than that of deep appreciation. We are liable on partaking of the sacrament when administered to us repeatedly, to become regardless of the object

for which it was instituted. But our minds on such occasions, if influenced by the desire and purpose which should possess Saints of God when they convene together, will certainly bear upon the object of the ordinance and its consequent blessings. We find the object of the sacrament given in the first Epistle of Paul to the Corinthians, xi, 23, 26:—"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he shall come." We find, therefore, that our Saviour introduced this ordinance as commemorative of his sufferings and death. After the blessings and advantages which he has conferred upon us by his death, can we as Latter-day Saints—the legitimate subjects of his sacrifice—indifferently partake of the emblems commemorative of that sacrifice, and with no sentiments or feelings of gratitude for the benefits we have derived therefrom? We cannot be too sensible of the importance attending the ministration of this ordinance, neither can we entertain a feeling of appreciation too deep, whenever we engage in it.

Again, are we cognizant of the condemnation under which we put ourselves by partaking of the sacrament when under transgression, and at the time acquainted with the object of the sacrament? It is true, that if we are ignorant of that object and unwittingly partake of the ordinance in the condition of sin, we do not put ourselves under condemnation farther than the extent or nature of the sin will bring upon us. "Where there is no law, there is no transgression;" consequently, being ignorant of any law which might exist we are secure from

that punishment consequent on those who knowingly and deliberately violate the law. But they who, on the contrary, partake of the emblems of Christ's sacrifice when in transgression of the laws of God, and knowing the consequences of the act, eat and drink condemnation to their own souls. In the chapter above quoted, and succeeding verses, the following warning is given to such as partake unworthily:—"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

We here see the necessity of partaking of the sacrament realizing the nature and consequences of the ordi-

nance. Above all we should not partake of it unworthily if we ever hope to obtain salvation. But let us examine our lives and measure every action prior to eating and drinking of the emblems of His sacrifice, so that we may prepare ourselves by atonement to partake thereof to our salvation. If we violate the laws of God let us forbear increasing the condemnation which that violation entails upon us, by wilfully partaking of the sacrament; but, let us before doing so repent, and make ample restitution to our God secretly, or to the Church, as the extent of our transgression demands, then are we in a position to eat and drink in testimony of Jesus. "Ye are also commanded not to cast anyone, who belongeth to the Church, out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation." Doctrine and Covenants, xvi, 1.

HISTORY OF JOSEPH SMITH.

(Continued from page 488.)

While Willard Richards and John Taylor were in the cell, a company of the mob again rushed up stairs, but finding only the dead body of Hyrum, they were again descending the stairs, when a loud cry was heard, "The Mormons are coming!" which caused the whole band of murderers to flee precipitately to the woods.

The following communication was written and sent to Nauvoo:—

"Carthage Jail, 8 o'clock, 5 min. p.m.
June 27th, 1844.

Joseph and Hyrum are dead. Taylor wounded, not very badly. I am well. Our guard was forced, as we believe, by a band of Missourians from 100 to 200. The job was done in an instant, and the party fled towards Nauvoo instantly. This is as I believe it. The citizens here are afraid of the Mormons attacking them. I promise them No!

W. RICHARDS."

"N.B.—The citizens promise us protection. Alarm guns have been fired.

JOHN TAYLOR."

Addressed to Governor Ford, Gen.

Dunham, Col. Markham, Emma Smith, Nauvoo.

This letter was given to William and John Barnes, two mobocrats, who were afraid to go to Nauvoo, fearing that the Mormons would kill them and lay everything waste about Carthage; they therefore carried it to Arza Adams, who was sick with the ague and fever, about 2½ miles north of Carthage. He was afraid to go on the main road; and after two hours persuasion Mr. Benjamin Leyland consented to pilot Adams by "a blind road," and about midnight they started, and arrived in Nauvoo a little after sunrise. They found the news had arrived before them, for about a dozen men were chatting about it at the Mansion, not knowing what to believe until Adams handed in the above official letter.

In the meantime the Governor was making to the Saints in Nauvoo one of the most infamous and insulting speeches that ever fell from the lips of an executive. Among other things he said, "A great crime has been done by destroy-

ing the *Expositor* press and placing the city under martial law, and a *severe atonement must be made, SO PREPARE YOUR MINDS FOR THE EMERGENCY.* Another cause of excitement is the fact of your having so many firearms; the public are afraid that you are going to use them against Government. I know there is a great prejudice against you on account of your peculiar religion, but you ought to be praying Saints, not military Saints. Depend upon it, a little more misbehaviour from the citizens, and the torch, which is now already lighted, will be applied, the city may be reduced to ashes, and extermination would inevitably follow; and it gave me great pain to think that there was danger of so many innocent women and children being exterminated. If anything of a serious character should befall the lives or property of the persons who are prosecuting your leaders, you will be held responsible."

The Governor was solicited to stay until morning, but he declined, and left Nauvoo at about 6½ p.m.; and in passing up Main Street his escort performed the sword exercise, giving all the passes, guards, cuts and thrusts, taking up the entire width of the street, and making as imposing a show as they could, until they passed Lyon's store, near the Masonic Hall. This was apparently done to intimidate the people, as the Governor had remarked in his speech that they need not expect to set themselves up against such "well disciplined troops."

Soon after Capt. Singleton and his company left for home.

When the Governor and his party had proceeded about three miles from Nauvoo, they met two messengers (George D. Grant and David Bettisworth) hastening with the sad news to Nauvoo. The Governor took them back to Grant's house, 1½ miles east of Carthage, with him, in order to prevent their carrying the news until he and the authorities had removed the county records and public documents, and until most of the inhabitants had left Carthage. The Governor then proceeded towards Carthage, when Grant took another horse and rode into Nauvoo with the news that night.

"12 o'clock at night, 27th June,
Carthage, Hamilton's Tavern.

To Mrs. Emma Smith and Major-Gen. Dunham, &c.

The Governor has just arrived; say all things shall be inquired into, and all right measures taken.

I say to all the citizens of Nauvoo, my brethren, be still, and know that *God reigns. Don't rush out of the city*—don't rush to Carthage—stay at home, and be prepared for an attack from Missouri mobbers. The Governor will render every assistance possible—has sent out orders for troops. Joseph and Hyrum are dead. We will prepare to move the bodies as soon as possible.

The people of the county are greatly excited, and fear the Mormons will come out and take vengeance. I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will be on their part, and say to my brethren in Nauvoo, in the name of the Lord, be still, be patient, only let such friends as choose come here to see the bodies. Mr. Taylor's wounds are dressed, and not serious. I am sound.

WILLARD RICHARDS,

JOHN TAYLOR,

SAMUEL H. SMITH."

"Defend yourselves until protection can be furnished necessary. June 27th, 1844.

THOMAS FORD,

Governor and Commander-in-Chief."

"Mr. Orson Spencer.

Dear Sir,—Please deliberate on this matter—prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three-fourths of the citizens of the county. Be quiet, or you will be attacked from Missouri.

M. R. DEMING."

It was near midnight before Dr. Richards could obtain any help or refreshments for John Taylor, who was badly wounded, nearly all the inhabitants of Carthage having fled in terror.

Friday, 28.—1 a.m. The Governor said the matter should be investigated, and that there was a great responsibility resting upon him. He also said he would send a messenger with an express for Dr. Richards, and wrote an order for the citizens of Nauvoo to defend themselves.

He then went to the public square, and advised all who were present to disperse, as he expected the Mormons would be so exasperated that they would

come and burn the town, whereupon the citizens of Carthage fled in all directions, and the Governor and his posse fled towards Quincy, and did not consider themselves safe until they had reached Augusta, eighteen miles distant from Carthage.

At daybreak Dr. Richards eat breakfast.

Capt. Singleton, of Brown County, arrived from Nauvoo with his troops.

About 8 a.m., Dr. Richards started for Nauvoo with the bodies of Joseph and Hyrum on two waggons, accompanied by their brother Samuel H. Smith, Mr. Hamilton, and a guard of eight soldiers who had been detached for that purpose by Gen. Deming. The bodies were covered with bushes to keep them from the hot sun. They were met by a great assemblage of the citizens of Nauvoo, on Mullholland Street, about a mile east of the Temple, about 3 p.m., under direction of the City Marshal.

The City Council, the Lieut.-General's staff, Major-General Jonathan Dunham and staff, the acting Brigadier-General Hosea Stout and staff, commanders and officers of the Legion, and several thousands of the citizens were there, amid the most solemn lamentations and wailings that ever ascended into the ears of the Lord of Hosts, to be avenged of their enemies.

When the procession arrived, the bodies were both taken into the Nauvoo Mansion. The scene there cannot be described.

About 8,000 or 10,000 persons were addressed by Dr. Willard Richards, W. W. Phelps, Esquires Woods and Reid of Iowa, and Col. Stephen Markham. Dr. Richards admonished the people to keep the peace, stating that he had pledged his honour and his life for their good conduct, when the people with one united voice resolved to trust to the law for a remedy of such a high-handed assassination, and when that failed, to call upon God to avenge them of their wrongs.

Oh! Americans, weep! for the glory of freedom has departed.

When the bodies of Joseph and Hyrum arrived at the Mansion, the doors were closed immediately. The people were told to go quietly home, and

the bodies would be exhibited the next morning at 8.

Dimick B. Huntington, with the assistance of William Marks and Wm. D. Huntington, washed the bodies from head to foot. Joseph was shot in the right breast, also under the heart, in the lower part of his bowels on the right side, and on the big wrinkle on the back part of the right hip. One ball had come out at the right shoulder blade. He put cotton soaked in camphor into each wound, and laid the bodies out with fine plain drawers and shirts, white neckerchiefs, white cotton stockings and white shrouds. (Gilbert Goldsmith was doorkeeper at the time.)

After this was done, Emma (who was at the time pregnant) was then permitted to view the bodies. On first seeing the corpse of her husband she screamed and fell, but was supported by Dimick B. Huntington. She then fell upon his face and kissed him, calling him by name, and begged of him to speak to her once. The scene was too affecting almost to be borne.

Mary (Hyrum's wife) was also admitted, and manifested calmness and composure throughout the trying scene. The children of the martyred Prophet and Patriarch were then admitted to see the bodies, when the scene beggared description, being perfectly heart-rending. Relatives and particular friends were also permitted to visit them during the evening.

At seven next morning (29th) the bodies were put into the coffins which were covered with black velvet, fastened with brass nails. Over the face of each corpse was a lid hung with brass hinges, under which was a square of glass to protect the face, and the coffin was lined with white cambric. The coffins were then each put into a rough pine box.

At 8 a.m. the room was thrown open for the Saints to view the bodies of their martyred Prophet and Patriarch, and it is estimated that over 10,000 persons visited the remains that day, as there was a perfect living stream of people entering in at the west door of the Mansion and out at the north door, from 8 a.m. to 5 p.m., at which hour a request was made that the Mansion should be cleared, so that the families could take their farewell look at the remains.

The coffins were then taken out of the boxes into the little bedroom in the north east corner of the Mansion, and there concealed and the door locked. Bags of sand were then placed in each end of the boxes, which were then nailed up, and a mock funeral took place, the boxes being put into a hearse and driven to the graveyard by William D. Huntington, and there deposited in a grave with the usual ceremonies.

This was done to prevent the enemies of the martyred Prophet and Patriarch getting possession of the bodies, as they had threatened they would do. As the hearse passed the meeting-ground, accompanied by a few men, W. W. Phelps was preaching the funeral sermon.

About midnight the coffins containing the bodies were taken from the Mansion by Dimick B. Huntington, Edward Hunter, William D. Huntington, William Marks, Jonathan H. Holmes, Gilbert Goldsmith, Alpheus Cutler, Lorenzo D. Wasson, and Philip B. Lewis, preceded by James Emmett as guard, with his musket.

They went through the garden, round by the pump, and were conveyed to the Nauvoo House, which was then built to

the first joists of the basement, and buried in the basement story.

After the bodies were interred, and the ground smoothed off as it was before, and chips of wood and stone and other rubbish thrown over, so as to make it appear like the rest of the ground around the graves, a most terrific shower of rain, accompanied with thunder and lightning, occurred, and obliterated all traces of the fact that the earth had been newly dug.

The bodies remained in the cellar of the Nauvoo House, where they were buried, until the fall, when they were removed by Dimick B. Huntington, William D. Huntington, Jonathan H. Holmes, and Gilbert Goldsmith, at Emma's request, to near the Mansion, and buried side by side, and the Bee House then moved and placed over their graves.

The deceased children of Joseph were afterwards removed and interred in the same place. It was found at this time that two of Hiram's teeth had fallen into the inside of his mouth, supposed to have been done by a ball during the martyrdom, but which was not discovered at the time he was laid out, in consequence of his jaws being tied up.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 9, 1862.

CONTRAST BETWEEN THE CONDITION OF THE SAINTS AND THAT OF THE WORLD.

The contrast between the condition of the Saints, as a community, and that of the world at large, is not only striking, but, also, deeply suggestive. It is the contrast between peace and war, prosperity and adversity, happiness and misery, order, harmony, progress and brotherly union, and disorder, confusion, retrocession and destructive strife. It is with no feelings of boastfulness that we allude to this contrast, but with a deep sense of gratitude and thankfulness to the Bestower of those blessings which the Saints are so abundantly enjoying. The community of the Saints has been pointed to by men of influence and thought, who have watched their movements with interest, as a grand experiment, the ultimate success of which they much doubted, not discerning the guiding Hand that was leading them in safety; but the matter is practically demonstrated and

reveals the fact, strange though it may seem in this age, that a people can live prosperously together in harmony among themselves and at peace with all the rest of mankind, if they will allow them to remain unmolested. The causes which have led to such happy results are exceedingly simple and easy to be understood. The Saints are being taught and are learning to practise principles by which mankind may be blessed. They are increasing in the knowledge of those principles and in the power to practically apply them, and the Lord is strengthening their efforts to do so, while the world is growing hoary in iniquity and its children are become adepts in wickedness of every kind; and the man-directed efforts made to stem the mighty torrent of evil are as powerless to accomplish the desired results, as the tiny banks of sand raised by the child are to stay the inward rolling of the tide. It is not that the evils which abound and the fearful results which flow from them are unknown to and unlamented by the inhabitants of the earth. Men see and mourn over the existing condition of the world. Many of them pray for the evils to be removed, and labour to bring about a better and a happier condition of things. But they have failed to recognize the only means by which the evils can be removed, and have repudiated, thus far, the only power by which the remedy can be successfully applied. If they would turn their eyes to the Western Continent, and look beyond where the fiends of internecine war are spreading destruction through a great nation, and sowing misery broadcast with no unsparing hand, they would see in the present condition of that people who form the nucleus of the kingdom of God, the *desideratum* reached which they so anxiously seek after.

It is by understanding and practising correct principles that the Saints are in the enjoyment of the happiness and blessings which abound in their midst. If all men were strictly honest there would be no need for jails, penitentiaries, and the appliances of justice to punish the thief and the rogue; if all men were peace-loving and understood and recognized the rights of each other, war would become a thing of the past and strife would cease, and if all men were virtuous and upright there would be no wrongs committed to spread woe among the human race and bring down the indignation of Heaven upon the offender. But this happy state of society has not yet been reached; and so long as men have the desire to do wrong—so long as they are unregenerate and ignorant will wrongs be done; the strong will oppress the weak, the cunning prey upon the unwary, the lascivious ensnare their victims, and the earth be cursed with sin and its consequences. Now, the very principles necessary to save humanity from the evils which work such misery in their midst, to redeem them from the condition which they are now in, and to make them peace-loving, virtuous, and happy, are contained in the Everlasting Gospel, which has been revealed to exalt mankind and make them like their Maker and God; and these principles when inculcated by the authority which God has ordained and placed upon the earth, and received in sincerity and truth, come in the "demonstration and power of the Spirit" of God, having with them a regenerating influence which testifies of their truth. These principles make men honest, who adopt them, because they learn how much better and happier they can be through being honest than if they were dishonest. In the same way they make men upright, sincere, righteous in all their dealings, God fearing and truth-loving; and the more of such men that can be united together in the same community, the more worth, truth and virtue will be assembled there. Consequently, the larger the number of those who embrace and practise the principles of righteousness, the greater will be the happiness,

prosperity and peace of the community formed by them, if unmolested by external influence or power.

Charges of the most malignant character have been trumped up against us as people, time and again, and have been widely circulated, and though they have been uniformly met and their fallacy exposed where they were of sufficient importance to warrant their being noticed, still, perhaps, the most complete refutation to all such slanders is found in the condition of the Saints in their mountain home. That a community could not have existed so long as they have done, of the nature they have at times been represented to be, is so evident that their enemies have often predicted their destruction by internal disruption; but when it becomes evident that they manifest a spirit of progression strong and active enough to have survived continued and relentless persecutions by powerful enemies, and which now lives and displays its vitality in the rapid development of internal resources; when it is seen that they ever have governed and now continue to govern themselves in strict accordance with the principles of order and in continued loyalty to the Constitution and Government of their country; and when it is understood that harmony and peace reign throughout their settlements, it must be conceded by every right-minded man that they are governed by principles which produce results different from those displayed by any other community. If they were actuated by no higher motives, as a whole, and governed by no other principles than have force in the world, their condition would not be in any way different from that of any other community situated as they are; the same spirit of contention and strife would be found manifested among them which makes the world a theatre of war, and the same evils would be found growing in their midst unchecked which cover the earth with corruption and abominations. But it is not so; the condition of the Saints in their settlements indicates that they have a juster appreciation of righteousness than is to be found in any other community, and love practically to honour the principles which would bind man to man, and make of this earth a paradise of peace and happiness. We do not say that the men and women there are all perfect, for such is not the case, but they are striving to improve—to progress towards perfection; and the day is not far distant when Zion shall be the "pure in heart" in reality as in name. It is the Gospel that has made them what they are, and in continuing to practise its principles they will continue to grow more like the Being who has revealed it for the salvation of his children. If the nations of the earth would embrace the Gospel, adopt its principles and recognize the rule of God, the condition of the whole world would be changed. Happiness would take the place of misery, peace of war, prosperity of distress, joy of mourning, righteousness of iniquity, and the blessings of Heaven would increase upon and abide with the human family. But so long as the Gospel is rejected and its principles repudiated they will continue to pursue the downward road they are now travelling in, which leads to ruin and death. The disparity between the Saints and the world shall daily become more striking. As the former increase in the knowledge of God, and in power to build up his kingdom, they shall become mighty before him, progressing in everything that can make a people great and happy, while the latter will waste themselves away in wars and contentions, becoming more and more enfeebled and enervated by their iniquities and corruptions. Thus will the progression on the one hand, and the retrocession on the other, go on till the kingdom of God is established and recognized upon the earth with righteousness for its laws and justice for its statutes.

ARRIVALS. — President George Q. Cannon arrived in Liverpool, per steam-ship *Scotia*, from New York, on Saturday, 28th ult., in good health and spirits, accompanied by Elder Brigham Young, jun., who is on a mission to this country.)

APPOINTMENT. — Elder Brigham Young, jun., is appointed to labour in the London Conference, under the Presidency of Elder William C. Staines.)

CORRESPONDENCE.

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WALES.

Swansea, July 22. 1862.

President Cannon.

Dear Brother, — Since leaving Liverpool on the 9th inst., I have visited Birmingham and Cheltenham, and attended one very good meeting with the Saints in the latter place on the evening of the 11th; we had a good attendance of Saints and friends. Baptisms are not very frequent, but the Saints feel well, and President W. G. Smith informs me that the good work is on the increase in the Cheltenham Conference.

I left Cheltenham on the 12th for Newport, Monmouthshire, taking Elder G. W. Grant with me, to help Elder William O. Owen in the Herefordshire Conference. On Sunday morning Elders Owen, Grant, and myself went to Aberystwyth, and attended a District meeting, and had a very good time. We returned to Newport on the 14th, and held a meeting there on the 15th, which was well attended. On the 16th, I went to Cardiff, where I was met by Elder T. E. Jeremy. I attended the Branch meeting, and never enjoyed myself better in speaking to a congregation than I did in that place; the Saints there are certainly a very good people. I took much pleasure in visiting them with brother Jeremy. On the 18th, we had another very interest-

ing meeting. On the evening of the 19th, I accompanied Elder Jeremy to Swansea, and on Sunday the 20th, we had most excellent meetings. The greater portion of the people were Welsh; some could not understand English, and others could not understand Welsh, so brothers Jeremy and Davies preached in Welsh, and I in English, and in so doing, being directed by the same Spirit, and I not knowing the subject that brother Jeremy had spoken upon, nor the counsel that he had given them, it was a good testimony to those who understood both English and Welsh, to hear me give the same counsel and take up the same subject as though I understood all that brother Jeremy had said, and the countenances of the people beamed with joy and gladness. It is truly pleasing to see that the Saints are increasing in faith and good works, and the Elders inform me that the spirit of paying Tithing, preparing for emigration, and assisting in supporting the Mission, is on the increase; neither is the poor forgotten by the Saints. May the Lord bless and preserve them in the truth, and open their way to go home to Zion.

God bless you and all who labour to bring to pass the purposes of God. I remain as ever your brother in the Gospel covenant,

J. G. BIGLER.

AN ORIGINAL IDEA. — The People's Gazette of Berlin has the following curious paragraph: — "Many Protestant clergymen in Germany having complained that persons of both sexes are in the habit of sleeping during the sermon, a new plan has been adopted to keep them awake. The beadles, furnished with long wands, keep moving about the church, and lightly touch those whom they catch napping. This plan has already been tried with success in the duchy of Saxe-Gotha."

WHY DO THE SAINTS GATHER?

The above question, doubtless, has often suggested itself to those called to be Saints who have yielded implicit obedience to the truth, as well as to those who have not yet rendered obedience to the first principles of the Gospel, which, though despised by the bulk of mankind, yet, have greatly increased the happiness of all who in sincerity and truth have yielded obedience unto them.

We will therefore endeavour to answer the query proposed, conscious, however, that neither time nor space will admit of our bringing forward every reason that might be adduced favourable to the gathering, and that operates upon and influences the Saints to leave the place of their birth and all that are near and dear to them to seek a home in a foreign clime, among foreign friends.

One very great reason why the Saints gather, and, perhaps, the most weighty of all, is because God has commanded them. This, to some, may appear very strong language, as the current opinion is that the Deity does not now, as formerly, converse with his creatures. But to the Saint who has a knowledge of the Gospel it is an established truth, requiring neither the force of Scripture nor the wisdom of man to support it.

Lest, however, some of my readers may think the above a groundless assertion, I will quote from the book of Doctrine and Covenants, sec. xcvi, par. 5, where the Lord speaks thus:—"Behold, it is my will that all they who call on my name, and worship me according to mine Everlasting Gospel, *should gather together* and stand in holy places, and prepare for the revelation which is to come." See also the latter part of par. 9, commencing with, "Therefore a commandment I gave unto *all* the Churches; that they shall continue to gather unto the places I have appointed;" and sec. xviii, pars. 2 and 3, and sec. x, par. 2, where the Lord emphatically declares that the decree hath gone forth from the Father that they, his people, shall be gathered in unto one place upon the face of the American land, to prepare their hearts and be prepared in all things against the day

when tribulation and desolation shall be sent forth upon the wicked. The commandments are sufficient to influence the Saints to gather, but to the world they may not be sufficient evidence, seeing that they come through Joseph Smith.

To remove, then, an objection which may exist or arise in the minds of some who may believe Joseph Smith to be an imposter, we will subject him to the test that the Lord gave to Moses by which he might judge of a true Prophet from a false one. It is this, (Deut. xviii, 22) "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath *not* spoken;" but, as will doubtless be admitted, if a man speak in the name of the Lord, and the thing follows and comes to pass, then that is the thing which the Lord *hath* spoken. Now, then, has Joseph Smith spoken in the name of the Lord? For an answer see "Pearl of Great Price," page 35 also O. Pratt's "New Jerusalem or the Fulfilment of Modern Prophecy," and "History of Joseph Smith," August 6, 1842, at which time he predicted that the Saints should be driven to the Rocky Mountains, the place they at present occupy. By consulting these works, the seeker after truth will find that Joseph Smith has unequivocally spoken in the name of the Lord, and his prophecies have so far received a complete fulfilment, thus unmistakably declaring that he was a Prophet of God. The above are not the only prophecies which that great and good yet despised man has uttered. If the reader will consult his "History," also *Millennial Star*, vol. xxiii, page 408, he will find that other prophecies have been uttered and have been fulfilled. And, again, the prediction and the perfect fulfilment of the promise that all who would bow in obedience to the mandates of Heaven should know that he was a servant of Christ, is another proof that he was what he professed to be. It was easy enough for him to make such a promise, but God alone could give the Holy Ghost to bear witness of the truth of it. We have now tested Joseph

smith, and if the gauge the Lord gave to Moses is a true one, and who will doubt it, then is Joseph a true Prophet; for the evidence adduced is irrefragable.

Returning to our subject, we now give other reasons why the Saints gather. They gather to fulfil the Scriptures, which abound with predictions that speak emphatically of a gathering in the last days. They gather to build up the Zion of the last days, which the Prophets have predicted will be a literal city. They gather to rear a Temple unto the Lord, in which they may enter and receive their holy anointings, and attend to the ordinances of the house of God. They gather to more fully keep the commandments of the Lord than they can here in Babylon, surrounded by every species of iniquity, and where liberty, to some extent, is only known by name, and while it is granted to others it is measurably withheld from the Saints. They gather that they may be near to where the Prophets and Apostles of God reside; where they can hear the word of the Lord unsullied and pure as it flows from their lips and be better able to practise it in their lives, that they may approximate to the perfections of the Giver. They gather that they may be able to bring up their children as the Lord would have them brought up, in a pure, moral atmosphere, uncontaminated by the vices which prevail to the greatest extent in our cities that are adorned with seminaries of learning, and studded with cathedrals and churches for the worship of the Deity. They gather that they may enjoy that freedom of conscience which Heaven has granted to all—that liberty which all men love but which many will not afford to their neighbours, even the right of worshipping God according to the dictates of their own conscience. The Saints desire to worship in the way that is most congenial to their feelings and that brings to them the greatest amount of happiness. Hence they gather that they may enjoy that liberty which is so sweet to their souls; that they may be surrounded by men and women of the same faith, who have one object in view—the keeping of the commandments of God and the exalting of humanity. This, if they attempt to do here, they are frequently molested while they do not wish to infringe upon

the rights of their neighbours. To be surrounded by men and women of one faith, especially by men and women who do keep the commandments of God, is a blessing so great that language, however eloquently urged, is inadequate to describe it. To know that you are associated with men and women whose leading desire is to uproot error, stem the torrent of vice, disseminate truth—truth which has superlatively increased the happiness of all who have lived to it—in a word, whose leading desire is to raise the sons of men and establish the Redeemer's cause, is a blessing so great that it can be appreciated only by the faithful who are privileged to possess those God-like aspirations which produce within them a heaven below. These, then, are some of the reasons why the Saints gather, and others might be given if necessary.

Another reason is, that they know that if the salvation of the human family in all ages has depended upon their obedience to the truth or to the word of the Lord, so does the salvation of the human family to-day depend upon their obedience also. If in all ages of the world disobedience brought its own punishment, what shall prevent it bringing its own punishment to-day?

But, asks one, if God has commanded us to gather, and we cannot gather, shall we come under condemnation? To say you would would not be in harmony with justice, one of the attributes of the Deity. But rest assured if God has commanded his people to gather, he will at some time or other open the way for them to obey the commandment; that is, he will favour them in many and various ways, bless them with health and strength and employment, that they may gain the means to gather, which, if they are wise they will husband so that when they have sufficient they may be able to fulfil his command. By so doing they will be able to enjoy the blessings of the gathering, and can never be charged with improvidence. Otherwise, according to their disobedience so will they suffer.

That all who desire it may attain to the blessings of the gathering, may escape the sins and calamities of this generation, and be crowned with celestial life and happiness, is the desire of

W. T.

LATTER-DAY SAINTS' EMIGRATION REPORT,

FROM JULY 1, 1860, TO JUNE 30, 1862.

Ship.	Captain.	President of Company.	Port of Embarkation.	Date of sailing.	P. Fund.	Own Team.	Church Team.	Total.
Manchester	G. D. J. Trask	C. V. Spencer	Liverpool	April 16, 1861	7	74	299	380
Underwriter	J. W. Roberts	Milo Andrus	do	" 23, "	17	172	435	624
Monarch of the sea ..	W. R. Gardner	Jabez Woodard	do.	May 16, "		406	549	955
Humbolt	H. D. Boysen	H. C. Hansen	Hamburg	April 9, 1862				
Franklin	Robert Murray	C. A. Madsen	do.	" 15, "	*			
Electric	H. C. Johannessen	S. Christoffersen	do.	" 18, "				
Athenia	D. Shell ng	O. N. Liljenquist	do.	" 25, "		305	1251	1556
John J. Boyd	J. H. Thomas	J. S. Brown	Liverpool	" 23, "	6	12	683	701
Manchester	G. D. J. Trask	J. D. T. M'Allister	do.	May 6, "		26	350	376
William Tapscott	J. H. Bell	William Gibson	do.	" 14, "	30	8	770	808
Windermere	— Brown	S. L. Ballit	Havre	" 15, "		30	80	110
Antarctic	G. C. Stouffer	W. C. Moody	Liverpool	" 10, "			38	38
Miscellaneous Ships...							8	8
					60	1032	4463	5555

The number of natives of the various countries may be classified as follows:—From the United Kingdom of Great Britain and Ireland—English, 2,612; Scotch, 251; Welsh, 309; Irish, 19. The total number from the Scandinavian Mission is 2,145, of whom there are 1,515 Danes, 515 Swedes, 115 Norwegians. The total number from the Swiss and Italian Mission is 183, of whom 150 are from the Swiss Cantons, and 3 from Italy. There are also 21 Germans, 5 French, and 11 Americans; making a grand total, as per table, of 5,555 souls.

All the above vessels sailed for New York.

* Owing to the fact that the emigrants who embarked at Hamburg were not shipped according to first arrangements, a correct and reliable account could not in consequence be procured to agree with the requirements of this Report.

SUMMARY OF NEWS.

AMERICA.—General Halleck was expected in Washington to assume the command as general commanding the United States army. Generals McClellan and Pope retain their present positions. McClellan's army has been reinforced from Hunter's command. Chandler, in the Senate, denounced McClellan's tactics, declaring that tens of thousands were killed in the swamps, and stating that 158,000 men were sent to McClellan previous to the battle before Richmond. The capture of Baton Rouge is reported false. The press continues to urge the people to arms. Recruiting in New York is still inactive. Congress had passed the Militia Bill authorizing the President to employ negroes for camp service or any naval or military service for which they are competent. Also to accept 100,000 volunteers for nine months' service, with \$25 bounty and one month's payment in advance. The Governor of New York has proclaimed a state bounty of \$50 to volunteers. The Border States' members have issued a majority report opposing Lincoln's abolition scheme, and a minority report favouring the scheme. President Lincoln has signed the Confiscation Bill, with the amendments that the provisions of the bill should not apply to the acts of rebels done previous to the passage of the bill, and that confiscation is only during the lifetime of the offenders. President Lincoln previously sent a message to Congress, suggesting modifications. The message was not favourably received by the Republican party. President Lincoln signed an act for issuing postage and other stamps for currency, and forbidding banks or corporations issuing bills for less than \$1. Congress adjourned on the 17th ult. Congress, during the session, appropriated \$300,000,000, including \$560,000,000 for the army and \$100,000,000 for the navy. The Confederates are reported to have evacuated Murfreesborough, and retired on Chatanooga. It is rumoured that "Stonewall" Jackson is in Shenan-

Don Valley advancing on Harper's Ferry. The Confederate General Lee congratulated the Confederate army on relieving Richmond from a state of siege, and claims to have captured 53 pieces of artillery in the last engagement. The Confederate General Price is reported to have crossed the Mississippi into Arkansas, to co-operate against the Federal General Curtis. The Confederate General Hindman had issued a proclamation from Little Rock urging the people to make a determined effort to prevent General Curtis escaping. Curtis, by forced marches, had arrived safely at Helena, Arkansas. Several small engagements had taken place in Arkansas, the Federals being successful. The Confederates under Morgan are committing serious depredations in Kentucky, and were advancing on Louisville. The Federals, with several pieces of artillery, had left Louisville and advanced to Georgetown to meet Morgan's forces. General Pope's army entered Gordonsville and destroyed the junction of the Orange, Alexandria, and Virginia Central Railroad. It is claimed that this will cut off large quantities of Confederate supplies for Richmond. General Pope, had issued orders that the army will subsist on the country in which the operations are carried on. The Confederates had captured Cynthiana, Kentucky. Great excitement exists at Covington, Newport, and even in Cincinnati. The South-west is overrun with guerillas. The Confederates had captured Henderson, Kentucky, and Newburg, Indiana.

MONTENEGRO.—Omar Pasha has issued the following bulletin:—"All the positions of the Montenegrins round Sajaratz have been taken. The enemy has been driven from Orioluka and the neighbouring villages. The village and palace belonging to Mirko, have been destroyed. Direct operations against Cetigne commence to-day. The enemy is discouraged."

SERVIA.—Several agents are going through the Voivode, Servia, Hungary, Croatia, and Scalvonja, collecting bands of volunteers, in order to make an irruption into Bosnia. The Servian Government has, it is said, nothing at all to do with these operations. Accounts from Belgrade state that Prince Michael enjoys the greatest popularity. He urgently demands of the conference at Constantinople the demolition of the Turkish fortresses. Public opinion in the country is opposed to any compromise on that point.

MEXICO.—The *Moniteur* publishes despatches from Vera Cruz, dated 1st July. The health of the naval force on the Mexican station was generally satisfactory. The hospital transport *Amazon* contained only twelve patients suffering from yellow fever. Unfortunately, M. Rideau, the principal medical officer, and Surgeon Gaynard were dead, having fallen victims to their devotion. The aviso *Maecau* had captured a Mexican corvette. Despatches from General Lorencez to the 24th June, from Orizaba, give detailed accounts of the fights of the 13th and 14th. Great heroism was displayed by two companies of the 99th line, who beat and dispersed the corps of General Ortego, inflicting upon him a loss of 250 men, and taking 3 mountain howitzers, a flag, 3 guns, and 200 prisoners. The result of the combat was the withdrawal of the Mexican army from before Orizaba. The health of the force was excellent.

VARIETIES.

"THE LAST WORD."—The last word is the most dangerous of infernal machines. Husband and wife should no more fight to get it than they would struggle for the possession of a lighted bomb-shell. Married people should study each other's weak points as skaters look out for the weak parts of the ice, in order to keep off them. Ladies who marry for love should remember that the union of angels with women has been forbidden since the flood. The wife is the sun of the social system. Unless she attracts, there is nothing to keep heavy bodies, like husbands, from flying into space. The wife, who should properly discharge her duties, must never have a soul above trifles. Don't trust too much to good temper when you get into an argument. Sugar is the substance most universally diffused through all natural products. Let married people take a hint from this provision of nature.